1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

764 The more common later form of disposal was interment in a sitting posture, the body enveloped in a hide roll or mantle, the deceased's belongings or most of them being burned. (Peña, 1914, p. 11; Muñiz, 1917, p. 213; Gardiner, 1852, p. 23; Musters, 1871, p. 178; Roncagli, 1884, p. 779; Spegazzini, 1884, p. 236; Borgatello, 1924, pp. 22–23.) The deceased person's horses were killed, and the skin of one or more of them stuffed with straw and set up at the grave (Lozano [Cardiel and Quiroga, 1747] 1836–7, pp. 16–17, and later sources). Some placed food in the grave, others did not (Viedma, 1837 b, p. 78). Poles with banners were also put up at the grave. Killing of the dead person's dogs and other animals was common. Viedma (1837 a, p. 47; 1837 b, p. 77) reports a case of turning over the corpse to the old women for secret burial.

765 As mourning rites, the women wailed, scratched their faces and gashed their cheeks (Viedma, 1837 b, p. 77), and cut their hair or ends of it and threw them into the fire, while, according to Gardiner (1852, p. 23) the surviving male relatives cut gashes in the calves of their legs. The widow painted her face black. The name of the dead was not mentioned. According to Viedma (1837 b, pp. 77–78), in his day, mourning, in the case of a young person or of one in robust middle age, continued 15 days, with 1 day of mourning each succeeding moon and 3-day mourning at the first anniversary; but on the death of an aged person, only a broken-down horse was killed.

775 **Future life.**—Very meager data are found in our sources. Belief in a future life is clear; the rest obscure. According to Viedma (1837 b, p. 78), when an aged person died his soul just passed on, while when a young and robust person died, he (his spirit) was retained below the earth until such time elapsed as would have brought him to old age had he lived, and then passed into the first child born. According to Coan (1880, p. 172) and Borgatello (1924, p. 22), the lot of the good and evil differed in the future life.

WARFARE AND CANNIBALISM

See pages 153–154.

ESTHETIC AND RECREATIONAL ACTIVITIES

531 **Art.**—Geometric designs (fig. 19) of considerable complexity were painted in red, yellow, green, blue, white, and black on mantles. (Cf. Lothrop, 1929, for details and affiliations.) Crude zoomorphic and other pictographs (*Tehuelche?*, or proto-*Tehuelche?*) occur in *Tehuelche* territory.

526 **Games and gambling.**—The later *Tehuelche* were very fond of horse-racing, a ball game (the *Araucanian* pillma), dice (Spanish), and card playing (Spanish); and Coan (1880, pp. 77, 153) reported
525

1: Cooper E-4 (no date) 1946 SH5 Tehuelche SH5

hockey (no doubt, *Araucanian*). The *Tehuelche* did a great deal of recreational swimming and diving, at which they were very proficient. They, even the women, were greatly addicted to gambling at horse-racing, dice, and cards.

Music and musical instruments.—Songs were without words. The early *Tehuelche* used a bark rattle hung to the girdle when dancing (Fletcher, 1854, p. 50); the later people used a rattle of dried bladder or hide, a skin-covered drum, the musical bow (fig. 18, *h*), and (Musters, 1871, p. 77) a flute of guanaco thighbone (probably the long bone used with the musical bow). The bull-roarer and trumpet were absent. (For details on *Tehuelche* musical bow and songs, see Lehmann-Nitsche, 1908 a, and Fischer, 1908.)

Tobacco and alcoholic beverages.—Gambling, smoking, and alcoholic beverages were absent from early *Tehuelche* culture, before the 18th century, but later were passionately indulged in (fig. 18, *l*). A favorite procedure among smokers was to lie prone on the ground and to swallow the smoke in order to produce temporary intoxication. (Carteret, 1770, p. 23; Coan, 1880, p. 216; details in Bourne, 1853, pp. 94–95.) Many *Tehuelche* in Musters' time did not smoke or drink at all (Musters, 1872, p. 199); some did not smoke in Prichard's time (1902, p. 101). Tobacco was commonly mixed with calafate (*Berberis* sp.) wood shavings for smoking (Prichard, 1902, p. 100).

Recent *Tehuelche* held an eating and drinking feast, called malón, with dancing, during which they sang and struck their mouths rhythmically with the palms of their hands to break the song, and often with bloody fighting before the feast closed (Borgatello, 1924, pp. 20–22).

RELIGION

Our information on *Tehuelche* religion is extremely meager, superficial, and vague. Great confusion, not to say contradiction, reigns, as a result partly of cultural mixture in the Patagonian and especially Pampean region, partly of failure on the part of some otherwise excellent first-hand observers to distinguish exactly between tribe and tribe.

From out of the welter there seems to emerge pretty clearly the conclusion that the *Tehuelche* believed in a Supreme Being, looked upon as in general benevolent and good, but rather aloof and otiose. (See esp. Viedma, 1837 b, pp. 75, 79; Musters, 1871, p. 179; 1872, p. 202; Borgatello, 1924, p. 22.) Whether he was the Maker or moral law-giver is not clear, nor have we evidence of any cult, at least in the way of public rites. The more commonly occurring names by which he was known, although some of these may not be *Tehuelche*, are: Guayava-cunnee (*Tehuelhet*, Falkner, 1774, p. 114, "lord of the dead"); Soychu (*Taluhet* and *Diuihet*, ibid.; *Patagon*, Dobrizhoffer,

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

employed to stroll about and practise. Besides their use, my practical training had enabled me soon to acquire the art of manufacturing them, and our many idle hours were employed in plaiting ostrich sinews, so that I contrived t fit up an extensive assortment, some of which I used to barter for tobacco. The weather during our stay here became worse, rain, sleet, and gales of wind prevailing; and the toldos, from the continuous rain and the marshy nature of the ground, became so wet and wretched as to be almost uninhabitable, so that we marched on the 16th over a level pampa—smoke to the eastward being observed and duly answered during the journey. We encamped at night on the north side of a small rapid stream, in a place called 'Pelwecken,' situated a league from the wooded river, the trees of which were visible from the encampment. I here saw a new game played by the Indians which resembled that known amongst schoolboys as 'knucklebones,' being played with small stones in lieu of the bones, and heavy stakes were lost and won on the chances. On Sunday, the 17th, the Indians started to hunt in the vicinity of the wooded river, and Casimiro proposed that I should accompany him to the woods to cut poles for the toldos, and timber for working saddles. Orkeke, however, for some reason or another, recommended me to stay quietly in the toldos; and as advice is sometimes almost the same as a command, I acquiesced, although longing to enjoy a close view of a tree again after so much wandering over the treeless pampas. As the day was warm and fine, I strolled down the river in search of the eggs of the upland goose (Chloephaga magellanica), yellow-billed goose (Cygnus coscoroba), and other water fowl, and returned about two P.M. with plenty of spoil. The women were superintending the cooking of some of these, when one of them rushed into the toldo and cried out that the Indians were returning and a fight had taken place. A glance at the coming horsemen was at once sufficient to convince us that she was right. They came galloping back by twos and threes, swords drawn,

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SH5 Tehuelche SH5

only sufficient for them to barter their furs and feathers, and for the chiefs at the same time to receive their rations of mares, cattle, ponchos, yerba, tobacco, &c., allowed by the Government of Buenos Ayres. By the time we met them in November they had little to show of the gains of their August visit to Rio Negro except a few mares and gay-coloured ponchos. Hinchel, however, owned two or three head of cattle which were said to have been caught at the head of the Chupat valley, being supposed to be stray cattle belonging to the Welsh settlers. Some of the Indians had still also a little yerba left, and tobacco in plenty; and on the occasion of the welcome many were dressed in coloured ponchos, chiripas, and some in leathern boots. With arms they were passably well provided, guns and revolvers being in proportion of about one to four men. During the time that we were occupied in the ceremony the women of the newly-arrived party busied themselves in pitching their toldos; and shortly after we had returned to our camp, which was a little apart from that of the new comers, and appeared very small and insignificant when contrasted with theirs, the cacique came over, and presented mares, horses, and other gifts to the chiefs of our party; and a grand feast was celebrated in our toldos. Many of the new comers rode over, two or sometimes three mounted on one horse, and would, if not acquainted with the inmates, stop in front of a toldo and look in for a few minutes, then ride on to another, and so on. As these were mostly young men, their real object was probably to reconnoitre the young ladies. One, however, who, though undistinguishable from the Indians in appearance, and who looked like an Araucano, but was really by birth a Spaniard, having been carried off in his childhood from a settlement, brought over a pack of cards, and some of our party were soon deep in a game of siete, at which the stranger being a proficient, soon cleared them out completely.

Next day I paid a visit to Hinchel. He spoke no Spanish,

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mon near Buenos Ayres. I had encountered them even as [36]
low as Santa Cruz, but never in such large numbers. Our 224
hunts on the plain were not so successful as those on the hilly range, although in the previous year the Indians asserted that the reverse had been the case. Perhaps the guanaco had gained in experience, and felt themselves safer in the rocky heights where riders were likely to get bad falls. The Northern Indians rode most recklessly, going at full speed 412
down the most precipitous places, and, strange to say, although one or two accidents did occur resulting in broken limbs, they were not numerous. This speaks volumes for the sure-footedness of their horses. It is their custom, when hunting in rocky places, to place hide shoes on the horses fore feet as a safeguard against sharp stones. After hunting, it was the rule every evening for those owning spare horses (and indeed for those who did not) to repair to the racecourse a little before sunset, and train or run their horses, or look on at the others, and if there was a race, make bets. The manner of racing is something similar to 526
that in vogue amongst the Gauchos in the provinces of 525
Rio de la Plata, except that it is generally conducted on principles of fair play. The stakes are always deposited before the race comes off: if horses, they are tied out handy; if ornaments, bolas, &c., &c., they are placed in a heap, the winners removing them directly the race is decided. The horses are run bare-backed, the two riders starting themselves after cantering side by side for a few yards. Owing to the great care taken in training the horses, very few false starts ever occur. The races are very often for long distances, four miles or a league being the average, although, of course, with young horses the distance is shorter. The 231
Indian manner of breaking colts is similar to that of the Gauchos; they are, however, more gentle with their horses, and consequently break them better. One rarely sees a horse amongst the Indians that is not perfectly quiet; indeed, the smallest children are nearly always mounted on the

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He was a great Smoker; and when-

ever I met him invariably said the few English words I had 276
taught him, 'Load and light the pipe—smoke.' The general manner of smoking is as follows. The smoker lights his pipe, and then lies prone on the ground, and after puffing a portion of smoke to each cardinal point and muttering a prayer, he swallows several mouthfuls of tobacco smoke, which produces intoxication and partial insensibility, lasting perhaps for the space of two minutes. During this time his companions carefully avoid disturbing him in any way. When it has passed off, he gets up, takes a drink of water, and resumes his conversation or occupation. I have sometimes observed this intoxication accompanied by convulsions, but only in rare cases. The tobacco used for smoking (for they never chew) is generally obtained from the settlements, but failing this a herb substitute is procured from the Araucanians. This is never smoked pure, being invariably mixed with either wood chopped up small or 'yerba' (Paraguay tea) stalks, if obtainable. The mixture with dung mentioned by M. Guinnard is unknown among the Tehuelches.

The women sometimes are smokers, but the custom is not universal, being generally confined to the old ladies. Most of the men smoke, but there are exceptions. I was very much astonished, however, by seeing El Sourdo on more than one occasion give his pipe to his boy—a precocious three-year-old—who whiffed his 'bacca' with apparently great satisfaction to himself and his fond father.

The chief amusements amongst the Indians (for hunting 525
is a matter of business and not pleasure) consist in horse-racing, card-playing, gambling with dice, made by themselves with mathematical exactness from bones, and thrown from the hand, or with small stones, and playing a game of ball. The horse-racing has been already described. The cards used are sometimes the Spanish pack, obtained in the settlements, but very frequently constructed by the Indians themselves of hide. These, like the ordinary Spanish cards, are marked with the Spanish numerals up to seven; but the

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SH5 Tehuelche SH5

525 court cards are entirely different, having, instead of figures or pictures, monograms of native origin, the original significance of which, if any, was undiscoverable. The ace, however, is marked somewhat similarly to our own. The usual games played are 'Pantunga,' 'Primero,' 'Siete,' and 'Yaik,' or fire, a sort of 'beggar my neighbour.' The players sit down in a circle, with a poncho or saddle-cloth to represent the board of green cloth; their markers consist of pieces of sticks or grass, and their system of marking is complicated. I generally—if I did indulge in the luxury of a gamble—played in partnership with another who took charge of the marking, but my invariable good luck rendered me unwilling to respond to the invitation to take a hand. When stakes are lost, whether a horse, troop of mares, saddle, lazo, or what not, the winner simply sends a friend for them, or goes himself and takes them; all debts of honour being scrupulously paid at once. Frequently large stakes are lost and won. On one occasion I had negotiated the purchase of a horse from an Indian possessed of a goodly troop, and having given earnest, had started hunting on the animal to test his staying powers. My friend the owner, who remained in camp playing, came to me on my return, and implored me to consider the bargain as nil, as during my absence he had lost nearly all his horses, and some of the articles of his wife's dowry. I of course gave up the bargain, duly receiving back the earnest, and he subsequently won back his horses and riches. The game played with small stones is similar to that in vogue among schoolboys, and known by the name of 'knucklebones.' It is generally played by the boys, but their elders will not unfrequently join. The women play at cards, and also at this game, amongst themselves, staking their mandils, hides, and saddle-gear on the results. Mrs. Orkeke was very fond of play, and on one occasion I have reason to believe that she lost some of her husband's tobacco, and laid the blame on one of the Chilians, who she averred had stolen it. The man

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SH5 Tehuelche SH5

nearly lost his life in consequence, and his tears and abject 528
supplications showed the terror he was in, but happily he on this occasion escaped. Strange to say, I was in no way suspected, although I knew where the tobacco was kept, which I doubt if the deserter did.

The game of ball is confined to the young men, and is 526
played as follows. A lazo is laid on the ground so as to form a ring about four yards in diameter; the players, generally eight in number, step into the circle naked, with the exception of the waistcloth. A ball composed of hide stuffed with feathers, about the size of or larger than a tennis-ball, is used by each party, who throw it up from under the thigh, and strike it with the hand at the adversaries', each hit counting a point. Great dexterity and activity are shown by the young men, and although I never joined in any of their regular matches, I frequently watched the parties occupied in the game, in which their splendid muscular development was brought out conspicuously. Besides these amusements, the Indians, when ammunition is plentiful, occasionally fire at a mark; but as their bullets are frequently hammered round with stones, the practice is at times erratic, and the guns are also sometimes more dangerous to the marksman than the mark.

The daily routine of occupations and amusements is varied 552
sometimes by a fight, and more pleasantly by some one or other of the ceremonials which mark—as in all nations—the principal epochs of Tzoneca life, from the cradle to the grave. On the birth of a child, if the parents are rich, *i.e.*, own plenty of mares and horses, and silver ornaments, notice is immediately given to the doctor or wizard of the tribe, and to the cacique and relations. The doctor, after bleeding himself with bodkins in the temple, fore-arm, or leg, gives the order for the erection of a mandil tent, or pretty house as the Indians call it, and mares are slaughtered, and a feast and dance follow, such as described in Chapter III., page 80, as having taken place in the valley of the Rio Chico. The

2: Musters T-5 (1869-1870)1873
5H5 Tehuelche SH5
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After a good dinner we adjourned to see the races, a great match being on between the two tribes. The course was about four miles; and the race resulted in a victory for the Tehuelches. Both sides had backed their favourites heavily; and as on this occasion the ladies took a prominent share in the betting, the Tehuelches were in great glee, having won from the fair Araucanians many valuable mantles and leathers. In the evening a grand feast took place, with a mandil tent and dance.

Near this place grew a quantity of the wild potatoes, and the women used to start early in the morning and come back towards evening with their horses loaded. The tubers were the largest I had seen, and closely resembled the sweet potato in flavour. The usual way of cooking them was boiling in a pot, a sod of earth being placed over all to keep the steam in.

We made a stay of eight days in Ñopel-huik, amusing ourselves by racing, visiting the Araucanos, and passing a very pleasant time, the only drawback being the illness of Crimé, who grew gradually worse.

The day before our departure, Jankechan and El Sourdo intimated that, as they feared a disturbance, and wished to keep clear of any fight, they would not accompany us to Las Manzanas, but purposed to proceed in the direction of Chupat, and send in a messenger to the Welsh colony. So I at once took the opportunity of forwarding a letter to Mr. Lewis Jones, requesting certain supplies of yerba, tobacco, and sugar.

On February 8th the whole camp broke up, Jankechan and two tolderías marching to the north-east, and the remainder, who now formed an extensive train, marching almost due north. Before leaving, Jankechan sent one of his wives and his youngest son, who was remarkably attached to me, to our tolde, to be under the charge of her father, Kai Chilume. El Sourdo had pressed me to go with their small party, and for some time I wavered, but thought it best to stick to Casimiro, and pay a visit to Choreque, and the much-praised

2: Musters T-5 (1869-1870)1873
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Araucanians 564

We remained some days in Diplaik, during which several races were run, resulting on this occasion in favour of the horses of the Araucanians, who won many horses and mares from their neighbours. A T 525

The international sports were diversified by a cock fight between Orkeke's bird, and one belonging to an Araucanian. My assistance was requested to sharpen the spurs, and my friends were much astonished at my indignant refusal to have anything to do with such a proceeding. The Araucanian owner of the cock had also a hen which, during the march, sat upon a clutch of eggs and successfully reared her brood of six chickens, the hen, nest, and all being carefully transported on horseback, and Dame Partlet seeming quite as much at home in the saddle as any Indian mother with her suckling carried in the cradle behind her. A T 525 231

In the dry lagoons on the western side of the valley the women, and indeed sometimes the men, were frequently engaged in grubbing up an edible root which grew in large quantities. The leaf of the plant is very minute, and the root, which is found about a foot below the surface, varies in length from one to three inches: it is quite white, and about a quarter of an inch in diameter; when raw its taste resembles that of a chestnut, but is rather sweeter. The Indians boil it and drink the water, which is very sweet. During the last two days of our stay we subsisted entirely on this food and fish caught in the stream, as meat was not obtainable. Some of the Tehuelches were here induced for the first time to taste the fish on which Casimiro, Mofia, and myself were regaling, and some of them took a great liking to it, and borrowing my lines and hooks were soon sitting on the bank waiting patiently for a bite. They caught several, and towards evening returned with my lines and a share of the fish for us, which we did not require. As I had plenty of hooks, these ingenious savages soon made lines for themselves out of twisted ostrich sinews, and may, for all I know, at the present time be occupied in fishing. The fact that none of these A T 222 137 A T [252] T 262 226 177 T [227]

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5
Araucanians SH

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137 wild geraniums, and other flowers unknown to me. Amongst them were two magnificent creepers, one resembling a vine, with rich violet trumpet-shaped flowers, and another displaying gorgeous circular orange blossoms, with black lines radiating, like the spokes of a wheel, from the centre. I looked in vain for seeds, but there were none mature, so contented myself with plucking a flower, which was subA sequently lost with other specimens.

567 A disagreeable incident here gave me an opportunity of observing the disposition of the Araucanians to enslave and illtreat any unhappy 'Cristiano' that they can either kidnap or purchase. One of the Chilians, after more than once removing from one Tehuelche toldo to another, listened to the delusive promises of an Araucanian, and deserted his old protectors rather than masters. He soon found that he had exchanged an easy berth for real slavery. One day he besought me to interfere to protect him from the cruelty of his master, who was urging him with his whip to continue his labour of wood-felling. He complained that he was worked all day, and scantily fed, and obliged to sleep outside the toldo; very different from his life amongst the Patagonians, when food, shelter, and a horse to ride were always his lot. At my intercession Quintuhual took him into his service to protect him, for no Tehuelche would receive him; but he was afterwards reported to have been killed by his quondam master, as a punishment for his T desertion.

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525 During our stay great gambling with cards was carried on amongst some of the party; and Casimiro and Hinchel worked most assiduously constructing saddles, which when finished they were in as great haste to gamble away. A T wedding also varied the proceedings in this place; and A 586 another little incident, in the shape of a separation by mutual consent of an Araucanian husband and Tehuelche wife, gave the old ladies subject for gossip; but a reconciliation was soon after effected.

2: Musters T-5 (1869-1870)1873
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Araucanians SG4

Valdivian people on the western side and the Argentines on the eastern shores. I quote some of his exact words: 'God has given to us these plains and hills wherein to dwell; he has provided us with the guanaco, from the skins of which to form our toldos, and from the young of which we make mantles to clothe ourselves with; also the ostrich and armadillo for food. Our contact with the Christians of late years has given us a taste for yerba, sugar, biscuit, flour, and other luxuries formerly unknown, but which now have become almost necessary to us. If we have war with the Spaniards, we shall have no market for our skins, ponchos, feathers, &c., therefore it is for our own interests to be on good terms with them; besides, there is plenty of room for all.' He then went on to state that he was endeavouring to find a route to Valdivia, avoiding Las Manzanas and the Picunche tribe of Indians, who are against all foreigners; and that if possible he would get families of Valdivian Indians, and endeavour to cultivate some of the valleys in the neighbourhood of the Rio Limay.

I was not at that time aware of Mr. Cox's descent from Lake Nahuel-huapi, or could at once have informed him of that means of communication with the settlements on the western side; still I doubt the practicability of that route for women and children carrying with them household goods and agricultural implements. After some more conversation, and receiving a general invitation to visit his toldo whenever I felt inclined, and a hospitable assurance that there would always be food for me if I was hungry, I retired to Casimiro's, whilst Foyel went away to play cards, taking with him my compass for luck, and curiously enough he won several horses, silver stirrups, and other valuables from the Tehuelches.

The following day a race took place, the Tehuelches first taking their horse up to the top of a neighbouring hill, where the doctor performed some magical ceremony to ensure his winning, which he did, though apparently inferior to his competitor. In this plain, called by the Indians Gatchen-

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

horse they can catch; whilst the girls play at making miniature toldos, and sitting in them.

The Indians evince great affection for their children, indulging them in every way, and never chastising them for freaks or acts of mischief. They are inveterate gamblers, manufacturing their own cards out of hide, and will sometimes remain two or three days without food, as it is unlucky to eat whilst playing, absorbed in games of chance, on which they stake all their possessions. The men, also, when opportunity offers, race their horses, winning and losing heavy stakes on the result; but I am bound to say that foul play is unknown, and all debts of honour are scrupulously paid on the spot. They also play a game with stones resembling the "knucklebones" of English school-boys, and a game of ball, played by eight players, four on each side, within a ring marked by a lazo laid on the ground: two balls are used, made of hide stuffed with feathers; the player throws the ball up from under the thigh, and strikes it with his hand at the adversary, each hit counting a point.

They are dependent for food almost entirely on the chase; the statements that they eat raw meat have probably arisen from their custom of sometimes eating the heart, marrow, liver, blood, and kidneys, raw. The meat is invariably cooked, that of the ostrich being preferred. The most usual method of cooking on the hunting ground is to prepare the bird so as to form a bag, enclosing the meat with hot stones, which is placed on the embers, the broth being thus retained. In camps, they also roast the meat on spits, or sometimes boil it. The iron pots are, however, more generally used for frying out the grease or marrow. Their occasional vegetable diet consists of the roots of a species of wild potato, found, however, only in a few localities, a description of spinach, and a few other plants, when procurable. They also eat the leaves of the dandelion, which is frequently met with in the grassy valleys; and wild currants, strawberries, apples, and piñones, when in the parts where they abound. In fact, they readily eat any fruit or vegetable products obtainable; and are great consumers of salt, obtained in sufficient quantity from various salinas. They occasionally chew a species of gum which exudes from the incensebush; this, however, is intended as a dentrifice. Intercourse with settlements has taught the Tehuelches the uses of tobacco, sugar, zerba, and rum; none of which, however, are looked upon as indispensable, with the exception of tobacco, which is always prepared for smoking by a mixture of chips of wood: many of them, however, neither smoke nor drink.

On the birth of a child, if the parents are rich, i.e., own plenty of mares, horses, and silver ornaments, notice is immediately

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

treated as slaves, but made, in most respects, as comfortable in their servitude as the condition of their rude masters will admit. When, however, their lords are excited by gambling, or enraged for any or no cause, the fury of passion is visited upon their defenceless heads, which they bear uncomplainingly, with a meek submissiveness worthy of better treatment. They are passionately fond of trinkets and clumsy ornaments, such as bits of brass and copper, beads, and the like, which they wear suspended from their necks. A few of them had their ears pierced, and wore brass or copper ear-rings; and many of them decked out their children with similar rude finery which is valued more than anything else, except rum, tobacco and bread. The men paint or bedaub their faces and breasts with a kind of red earth. Charcoal is also used as a cosmetic. A broad line of red alternating with a stripe of black, in various fantastic figures, is a favorite style of decoration. The women make themselves, if possible, still more hideous, by the application of a pigment made of clay, blood and grease. Some of them would be very comely, if only cleanly, and content to leave nature less strenuously adorned.

The people are as deficient in the morals as in the refinements and courtesies of domestic life; their licentiousness is equal to their cruelty, — the filth of their persons only too faithfully represents the degree in which "their mind and conscience is defiled." I saw no person, of either sex, that appeared to have attained advanced age, though it was difficult to judge of this. The oldest Indian I remember to have seen did not seem to be above sixty.

Their only wealth, aside from their huts, consists of

5: Bourne T-5 (1849)1874
SH5 Tehuelche SH5

had been. He succeeded in effecting his escape the next day; but Douglass and Simms were carried off, murdered, and, it is supposed, — I believe with good reason, — that their bodies were eaten. The Avon, after being plundered, fell into the hands of the remainder of the crew, and sailed for Montevideo.

I travelled with this ruffian about ten days. He was a hard master, though I cannot charge him with personal ill-treatment that amounted to cruelty. Our life was monotonous enough. We slept a good share of the time when we rested, drank pure water when we could get it, and ate what fell in our way; though the reader may be assured that we saw some hungry days. At the expiration of ten days, the tribe was reünited at a place agreed upon. Here we continued several days, the natives occupied exclusively with gambling, which was alike their daily labor and recreation. When the demands of hunger became too imperative to be longer postponed, they would go out and hunt, after which they resumed their games.

Gambling is a vice to which they are greatly addicted, and they pursue it with a perseverance and ardor worthy of amateurs in more civilised communities. The implements used are bits of guanaco-skin, about the size of common playing-cards, on which are rudely depicted dogs and a variety of other beasts, with divers mystic marks and scrawls, done with a stick in a pigment composed of clay, blood and grease. Unlike their compeers in more enlightened circles, they put down stakes on only one side, for which the opposite players contend. In this way they rid themselves of their saddles, bridles, knives, and whatever other portable articles they may have to hazard

5: Bourne T-5 (1849) 1874
SH5 Tehuelche SH5

525 Nay, I have seen them inflamed to such a passion as to take the mantles from their women's shoulders, telling them to protect themselves from the cold as they could.

000 But where was "Holland," all this time? They told me at first that we should be only four days reaching it, and already more than ten had passed. On inquiry, they said that the journey would be completed in six days; on we went, for *sixteen* days more, with the same dull routine, the Indians assigning seven or eight days as the minimum time. The place seemed to be all the while receding. I had long since become aware that there was no truth in them; but persisted in questioning them, to call forth fresh lies, which they uttered with marvellous fluency, as if it were vastly easier than speaking the truth.

After the reünion of the tribe, I implored the old chief to take me back to his lodge, and to his especial care; to which he consented, much to my satisfaction. With him I felt a kind of security unknown elsewhere; under God, I relied alone on his protection. He alone of the tribe had the power to defend me, and I spared no pains to secure his good-will. To this end, I made him large promises of such things as I thought would arouse his cupidity, or stimulate his appetites, as well as an abundance of ornaments for his wives and children, if he would only take me to some place inhabited by white people. This policy was extended to his household; disagreeable as the task was, I forced myself to caress his dirty children, and to tell them what pretty things I intended to give them. By these, and such-like demonstrations, I flattered myself it might be possible to keep on peaceable terms with